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Of *Worshiping God towards the Altar* :

OR

That Pious and Devout CEREMONY

OF

BOWING

TOWARDS

3/6
The ALTAR

Vindicated from the notorious Calumny of our *Peevish Puritans*.

BEING

The Substance of a *Divinity Lecture* made some years since at *Cambridge* in Latin.

By ELEAZAR DUNCON D. D.
and Chaplain to his late most Excellent
M A J E S T Y.

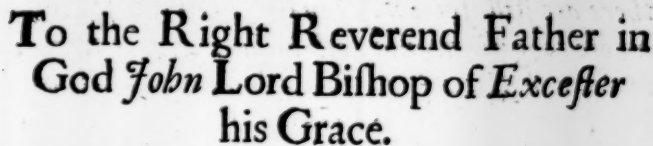
Dedicated to the Right Reverend Father in
God *John L.* Bishop of *Excester* his Grace.

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A Well the consideration of your Lordships most eminent dignity in the Church, as those evident and publick testimonies of your pious affection to it, which you have not ceased at those times to demonstrate, when the black clouds of Malignity had overspread it; hath emboldened me to present this Treatise to your Patronage. Nor can I doubt that your Lordship, who hath been so high a Vindicator of the Churches honour, will deny to cherish with the beames of affection, any thing which offers at the defence of Devotion and Piety. Blessed be God, the Sun of the Gospel hath again appeared, and the truth of Religion in part dispell'd, those clouds which so lately hid it in obscurity: how great an Instrument your Lordship hath been in the promotion of this great and happy work, is fitter to be left to the judgment of the world, then for me to speak or your Lordship to hear. But that
there

- The Epistle Dedicatory.

there are still some mists in this our Hemisphere, whose foggy influence doth blind wayes of truth, is so well known and so much lamented by your Lordship that I dare be bold to assure my self, that you will look upon nothing as needles or unnecessary which indeavours to make plain the Catholick paths. The thing it self was long since delivered in Latin, by a worthy and pious Divine in order to the satisfaction of a learned Auditory; under your Patronage and Protection my Lord, it offers it self in English for the vulgars devotion and reasonable service. Let your Lordship therefore be grationsly pleased, to excuse the boldness of this address, and to put it on the score of our holy Mother the Church, who hath already been so signally obliged by your endeavours; and grant that he who continually prays both for Her & Your Lordships prosperity, may confidently assume the boldness to subscribe himself

(My Lord)

Your most humble and

most Obedient Servant,

J. D.



Of Worshipping

G O D

Towards the *A L T A R*.

In the Name of G O D. Amen.



Suppose it is not unknown unto you
Learned Auditors, that there hath
 been some time since a frequent
 report, which hath reached the
 ears of all, that I propounded at
 the Commencement, a new and unheard of Que-
 stion, *viz.* Of the *bowing towards the Altar*,
 whereby we solemnly worship God. I had not
 indeed then resolved to Dispute concerning that
 Particular, though I thinke I should have done
 well and deservedly, if I had vindicated that
 ancient Custome of Bowing and Adoration,
 B from

from yesterdaies opprobrious railing and calumny, and had in that crowd of Learned Auditors asserted it to be both Godly and Religious ; but as well my own inclination as the Command of Superiours did oblige me to the discussion of graver Subjects. But being, In the Name of God, to make a Theologicall determination, I can find no Question, either by reason of the time more convenient, according to my purpose more fit, or by reason of Novelty more desired, then this which some Busie-bodies without my knowledge have obtruded upon me. Concerning *Adoration or bowing*. This therefore I have now purposed to handle, lest the forementioned Persons (who lie at the Catch) should proceed, and openly boast, That I refused a Question as it were propounded to me ; nay, that we either cannot, dare not, or will not publickly defend, that which we consecrate for our daily practise. The Question therefore is,

Whether that bowing towards the Altar, whereby we worship God, at our ingresse into his house, and likewise our egress, and as oft as we stand before the Altar for the performing of Divine service with our humble and suppliant veneration, be lawfull, holy, and praise-worthy, conformable to the practice of the ancient Catholick Church ;

Church; and not with reason to be calumniated by our upstart Innovators.

It is sufficiently manifest, that not onely the truth, but also my duty requires, that I should with the best arguments I can defend the affirmative; and briefly and plainly answer the adversaries objections; which will be done more effectually, if first those things which in the question are but confused shall be exactly distinguished; those things which may seem obscure plainly unfolded; and those taken as granted which are conceded by most as indubitably true. I shall begin, if you please, with the last of these.

In the first place therefore it is to be Supposed, *that certain places design'd by the Church, as Chappels, Cathedrals, or Churches, for the publick worship of God, the performance of Divine Services, and the exercise of Ecclesiasticall duties must necessarily be appointed.* Which is so true, that it seems not onely written in the Dialect of Scripture and reason, but by the beams of the Sunne it self. Which he who shall be so strangely mad as to deny, utterly overthrow Religion it selfe, banishes piety and holiness, and defies to his power both God and Christ.

The second supposition which ariseth from this first, may be this: *All Christians, if they will keep the Commandements of the Lord, and walk in his way, are obliged to come to those places dedicated to God and holy uses, that they may make their vows,*

offer up their prayers and praises, and perform his due worship and Adoration. The truth of this supposition is as cleare as the former. For therefore are the Courts of the Lord separated from the filth of prophaneness; therefore are they solemnly dedicated and consecrated: That in those all Christians flocking and assembling together with one accord, may reverence God in his own house by their commune and publick duties and worship. *My House shall be called a House of prayer to all people,* saith the Prophet. *Worship God in the beauty of holiness,* saith the Psalmist.

Let this then be the third supposition deduced from the two precedent. *That publick worship to be performed to God by every one in the holy Church, ought not to be lame and imperfect; as if it required the soule, and excluded the body; or did bind the body alone, with no tie upon the soul; but it must be compleat and perfect, both as to soul and body, strictly obliging the whole man, & the whole of man to a due observance and diligence: first the soul, that the worship may be sincere, proceeding from the bottom of the heart, not feined and savouring of hypocrisie; and also the body, that the worship may be visible, exemplary, and exposed to witness; that it be as much as possible humble and lowly, candidly expressing the inward reverence of the soul, and wonderfully increasing and perfecting that reverence.* This proposition of the friendly and necessary harmony of the soul and body in the performance of sacred duties, no man I conceive will think to want the help of Arguments to confirm.

it, who hath first granted, that God the Creator of all things hath made both our soules and bodies, for the attendance of his Majesty and glory of his Name.

I proceed therefore to the fourth and last Supposition. *That perfect worship which contains the obedience both of soul and body, consisting both of external and internal Adoration, publicly performed to God by Christians meeting in the holy place, is without doubt lawful, pious and laudable, as agreeable to the example of the Primitive Church; and therefore ought to take away all occasion of calumny from the Tongues and Pens of Innovators.* Nor doe I think any will deny his Vote to this, but he who hath made shipwrack both of his Religion and Reason.

Thus briefly have I run over the four Suppositions; to wit, *Of the designing the Holy Place, Of the publick Convention or Assembly there to be Celebrated, Of the perfect Worship there to be performed, Of the Piety, Religion, and Antiquity of that Worship to be Asserted.*

I come now to the second Particular proposed, *viz.* The Explanation of some things, which, though they are enough plain in themselves, and separated from all appearance of evil, yet to those who will be pleased with nothing, are matter of scandal and offence. And in the first place, the very word *Altar* affords them matter of suspicion, as if all who commonly use that word did likewise endeavour the Restitution of the *Popish Masse, or Lateran Transubstantiation,*
Oh

Oh charitable Soules ! Are they ignorant that all the Ancient Fathers both in the East and West Churches, all, I say, from *Ignatius* himself down to *St. Bernard*, have often made use of that Name or Appellation? what is more frequent among the Greeks, than *ιερωδ, θυσια, θυσιασθιον*, which in Latine are no lesse frequently signified by *Sacerdos, Sacrificium, Altare, Priest, Sacrifice, and Altar*? what imprudence is this (to give it no worse title) of accusing the holy Fathers and Doctors, as if they laid the first *Foundations* of the Popish Doctrine? the Sea of *Rome* indeed hath no stouter Defenders nor propitious Patrons, then such weak and witless enemies. *Altar, Priest, and Sacrifice* are relatives, and the Argument will be good from one to the other; and from the granting of those three, is not any seeming consequence of *Transubstantiation*. Take away *Transubstantiation*, saith the Right Reverend *Bishop of Winchester*, of happy memory, to the Jesuits, and we shall have no long Controversie concerning the Sacrifice: *we have an Altar*, saith *St. Paul*, let us therefore, with their good leave, imitate the Apostles and Fathers of the Primitive Church; let us, I say, therefore in the same wordes and phrases as he did (since in fitter we cannot) securely and freely expresse the same Catholicke sense. After they have sufficiently punished this word, they endeavour highly and injuriously to vex the Subject it self. For though they cannot but acknowledge if they would candidly interpret things, that we performe that *worship* before
the

the *Altar* only and always to God alone; yet such itch have they after calumny and scandall, that they accuse us of Sacriledge and Idolatry (the most execrable crimes) I verily believe against the sense of their own consciences : affirming that this Adoration is voluntarily and on set purpose offered by us to the *Altar* it self, which is either Wood or Stone. *Vexat censura Columbas*. Innocence shall not want a censure. Truly there needs no Apology to wipe off this their manifest and notorious calumny, of which their consciences must tell them they themselves are the Authors. The same Dart's poisoned with the same Venom did the Heathens of Old throw against the innocent heads of the Primitive Christians, to wit, *that they Adored the Sun*, because they worship'd God towards the East. *They worship*, saith one, *I know what Ononochrytes, with the murder of Infants*: And after; *They drinke humane gore, and proceed to promiscuous copulation*. Away with these reproaches, breathing out blasphemy and wickednesse, which yet are easily slighted, as proceeding from a mouth which confess'd not Christ; but unworthy, unworthy utterly it is that we should so hainously, so undeservedly be accused of so great a wickednesse, by our Brethren, who have been washed in the same Font with us, pouring out the same Prayers daily, and hoping for the same Heaven and Happinesse : If their Charity was but warmed with that zeale they pretend, they would not certainly accuse us thus unjustly of High Treason against the Majesty

jesty of Heaven ; nor should we rightly and
 deservedly pronounce them the manifest Viola-
 tors of Peace and Charity. When we pray, if it
 may be we look upon the Heavens and Stars and
 lift up our eyes and hands, yet who is so sottish
 as to thinke that we therefore worship the Skies
 or the roofe of the Church ? Entiring into the
 House of God at the very Threshold we
 uncover our Heads, Do we therefore Adore
 the sanctified Stones ? Coming into our Pews,
 we bend our Knees, Do we therefore fall downe
 to the Wood and Seats ? In our private retire-
 ments, perhaps, though not in the Church, we
 fall down in humility on our faces and worship ;
 do we therefore with *Vesta's Priests* venerate the
 Earth ? Away with these unjust and childish
 reproaches, prop'd I cannot say with Reason but
 Reeds rather. If it were lawful to add, like for
 like, how easily might one stab them with their
 own Daggers ! coming into the Church, standing
 upright on their feet, mumbling over, perhaps,
 some short prayers, they cover their faces with
 their hats ; O good men ! what do they adore their
 hats or the wool they are made of ? by the weak-
 ness of the same consequence wick they acknow-
 ledge, it is manifest that their Argument is alike
 infirm. But under our Hats, say they, we worship
 God, least external Objects should divert our
 minds : a new invention never hard of by the An-
 cients ; if we had no stronger Arguments then this
 for our Bowing towards the *Altar*, we should not
 certainly easily make use of that Worship, nor
 now

now defend the use of it as pious and laudable.

But I come to the third Part of my Taske and the first Proposition; wherein some Distinctions for Explication are briefly to be rehearsed.

Adoration, according to the common acceptation of the Schoole-men, is compared of three Acts; First, *Of the Act of the Understanding*; which is the knowledge of the Supreme and divine Excellency; then, *of the Act of the Will*; which is a free submission of our selves, and all things in our power, performed and made to this divine Excellency; which is the formal Reason of *Worship*; and lastly, *of the external Act of the Body*; which is the Effect of the former Actions, and Expresses the understandings knowledge of the divine Excellency, and not onely manifests the submission of the will to it, but increases, perfects, and crowns it.

These three Acts must necessarily concur, to make up the true and proper integrity of our Worship: he who takes away one of these, doth make his service to God imperfect in it selfe, unworthy of God, and unprofitable to himself: if you take away the First, you open a gate to ignorance, and superstition, that masse of evil; nay, with the *Athenians*, you erect an Altar *τῷ ἀγνώστῳ θεῷ*, To the unknown God. If you cast out the Second, you banish Religion, and Reverence it self introducing into the Church vizards, masks and hypocrites, as so many Stage-players on the Theater: If you forego the Third, (which vice

s now adaies too common, (your case is still in the same predicament; Reverence, Fear, and Humility are first sent packing, and Religion, Piety, and Devotion must follow after; which therefore God and Nature, and their Disciples, Christians and Heathens, have always and every where conjoyned; and let no Man part them asunder, unlesse he will by some means contemn the Oracles of God, and violate the Dictates of Nature it self.

That third Act which performs the obedience of the Body, being the common effect and witness of the former Acts, and doth (if Deceit be absent) imply or suppose them, doth by consent of most properly claim the title of Adoration: and of this the School-men mention Four kinds or manners, and with those the Writers of Cases of Conscience, viz. *To Uncover the Head, Bow the Body, Bend the Knees, and prostrate the Body on the ground*; which the Greeks call *γυμᾶσαι τὴν κεφαλὴν, προσκυνεῖν, γονυπετεῖν, προσπίπτειν*. That the Reverence and Religion of the soul as well among the Heathens as Jews and Christians, were in former times to be testified both to God and Man, is so palpable that it needs not the help of testimonies; this therefore may be taken for granted, and come into the Number of our first Suppositions.

We have now to doe with the Second of these, to wit; the Bending or Bowing of the Body in divine Worship, which only, seem both amongst most ancient and modern Writers to be specially

specially called by the Name of Adoration. If we look upon the original of the Word, perhaps it neither precisely designs or notes any inclining of the Body ; since *Adorare*, to *Adore*, is nothing else, but *Manum ad os admoveere*, to put ones Hand to ones mouth, as say the Criticks, and as we may gather out of *Job*, cap. 31. 27. Out of *Minutius Felix* and many other Writers ; but together with that laying the Hand to the Mouth they were anciently wont, in testimony of honour and reverence, to bow their bodies, and as it were to cast them down, whence from the conjunction of those gestures, Adoration came to signifie, the bowing either of the Head or whole Body : Of Adoration therefore applied and restored to this outward Act, the following Discourse shall Treat.

But I will not multiply Controversies beyond necessity ; nor come into the Pit as if I were to combat with an Adversary whom I have fashioned and formed to my owne fancy ; and to whom I may seem to have given as I pleased both strength and weapons ; which kind of fight (too much used now adays) I should think myself to have undertaken ; if I should without occasion indeavour the confirmation of this Proposition, to wit, That the Adoration of God performed by the bowing of the Body, is not onely lawful but pious and commendable, and such as all will presently cry out, as that Orator when he blew the trumpet of *Hercules* praise, (*Quis enim visuperavit*, Who hath found fault with it ? Let it

therefore be taken for granted as a Corolary from the third Supposition ; That to Adore or worship God with the bending of the Body, is a work of Piety and Religion, not unbecoming the Divine Majesty, nor contradictory to our Fear and Reverence. The truth of which Position the Lawes and Rites of all Nations have abundantly established, as well the Gestures and Customes of the Jewes in Holy Duties, as the continued Practice and Custome of the Christians through the whole world in all Ages. Nor can our Adversaries be so impudent as to deny this. But that this Adoration, though in it selfe lawfull and pious, as being free both from crime and scandall, should be performed towards the *Altar*, this is that which offends them, and which in some of them of finer wits and looser spleens gives occasion for gibing and jeering, in others whose hearts are overflowne with Gall, provokes anger and brawles, railing and reproaches. *Here's the Point.* We must therefore prove, That this Adoration or Worship is lawfully, pious, and most fitly made towards the *Altar*.

The first Argument may be thus stated.

That Worship which strictly and absolutely considered in it selfe, is pious and humble, cannot any way be corrupted, much lesse slip into the gulfe of impiety and superstition ; from this Reason onely that it is customarily wont to be performed towards this

this or that part of Heaven, towards this or that part of the Church. (suppose the Altar or the Font) unless either we will think that God hath bound and tyed up himselfe in that place which is injurious to his Omnipresence and Greatnesse; or will feign that God hath placed and stuck up his benefits and gifts of grace as so many Anathema's in such a place, which doth violate his mercy and bounty, or else judge that some part of our Worship is performed to that place or thing at least transitively, or relatively or some other way; either that there is danger that it should be forsaken, or believed to be by some justly and deservedly done; whereof one doth seem to trench upon the divine Honour, the other to offend brotherly Charity. I conceive there is no other way by which dirt may be thrown on that unspotted Worship.

I now make this Assumption:

The worship of God, of which we speak, if precisely considered in it selfe, is a worship humble and pious; therefore so likewise doth it remain, if it be performed by us to God towards the Altar.

The truth of the *Minor* is plain enough from our Suppositions, to wit, To adore God, that is as I said, to worship with the bowing of the body, is a Worship most pious and humble, as testifying humane subjection, and asserting the Excellency of God; nor do I believe any body will deny it, but he who is rapt with the *Manichean* fury; and being struck with the same sting and blasphemy, hath learned to deny our bodies to God;

God, the Creator of all things visible and invisible.

The *Major*, consisting of a numbring of those waies by which the divine *worship* may become lesse worthy of God, and excluding them all, and removing them from the present purpose, is best confirmed.

Whilst therefore we worship God towards the *Altar*, we are not, first, so forgetfull of God's Majesty and boundlesse Nature, as to believe he can be confin'd in little Chancels, or that he doth only or more live in the East part of Heaven or the Temple. A ridiculous fantasie to all faithful ones who have but suck'd in the rudiments of Christianity.

Secondly, As we do not confine God himself, so neither doe we his gifts and graces to this or that place, I say, we do not hang the gifts and benefits of God (everywhere shouring down on our heads) upon the *Altar*, but our Vowes and Prayers: for, *on the Altar* (saith *Optatus* in his sixth book) *are laid the Members of Christ and Vows of the People.*

Thirdly, We attribute no particle of our Worship to the *Altar*, either transitively or relatively, or any other way; we onely reverence God before or towards the *Altar*; and that for those reasons which shall follow anon.

Fourthly and lastly. There is no danger or scandal

scandal in this our Practtice, whereby the ruder and ignorant sort may with reason suppose or accule us to be *worshippers of the Altar*.

For first, by the same reason and manner of arguing, they who enter into the Church (as they ought *bare-headed*) may be called *worshippers of Stones*: Which kind of calumny I wip'd off in what went before.

Secondly, It must be confessed, that there is no rite or manner of divine Service, though in it selfe the best and exposed to no danger, which yet hath not some time or other being made the subject of reproach and calumny, scoffes and jeers by some, and those such as have covered themselves with the Cloak of zeale and piety: 'Tis no news, that *David* himselfe both a King & Prophet, for dancing with joy before the Ark of God, was received with scoffes and jeers by his wife. Are not there some amongst us, which accuse the Holy Liturgy of the Church, and the Divine Services we perform of vanity and superstition, and which is more and favours something or blasphemy, they must in their Vote be guilty of tautologies, battologies, and horrid impieties with magical Sorceries! what therefore? shall we frightened with these their Goblins immediately sacrifice our Prayer books to the fire? shall we renouncing the Holy Prayers formerly established by the Church, pour out others made perhaps with an infirm mind & babling tongue?

Certainly

Certainly our Holy Mother the Church never taught her Children so strange unconstancy. What therefore hath she Commanded us to do? why; that holy Duties and divine Services are the more carefully & attentively to be performed by us, by how much the more unworthily & basely they are abused by others; adding this likewise to our common Prayers, which we put up for the salvation of all, that those likewise may receive benefit by them, who so unjustly accuse them of folly and impiety.

In the Third place therefore we affirm: That a manner or custome of divine Worship, which we have not invented of our own heads, but have received of our Predecessors in all Ages (as is this of which we speak as shall anon appear) is not presently to be cast off, and banished all Churches as wicked and prophane, because that worship doth seem to some, whose mindes are tickled with itching Novelty to approach too near to Superstition and Idolatry, and not sufficiently accommodated to their owne unseemly Gestures and Manners in God's House. For no part of the Worship of God (not to mention the Canonick rites and Ceremonies) none I say did ever escape so untoucht and free, as that it hath not a hundred thousand times, suffer'd the foolish scoffes of prophane Persons, and the bitter railing of Envious Detractors. If we reverently rise from our Seats to give Glory and praise to the Holy Trinity; these Delicate-conscienc'd Men

Men streight cry out, we obtrude upon them, they know not what things New and Unusuall. When to reverence the name of our Saviour, we doe according to the precept of the Churches, supplicantly bend our Knees and Bodies; they presently cry out they have found the Idolaters, *idolaters* in the very Act. From these I say and many others which I willingly passe over, I suppose it sufficiently manifest, that that scruple of the danger of scandall which is by some raised and induced upon our *Bowing towards the Altar*, is too weake, nay, altogether uselesse, to cause the banishment or neglect of so Antient a Worship. For it will not be lawfull for us to come and pray in the House of God, and to Worship him there after any manner, either Adoration, bowing the Knee, or falling before him; it will not be lawfull I say, to pour out our prayers before composd and written, or to Celebrate the Lords dayes and Feasts, or to observe our Lents & Fasts, or to give Almes to the Needy; and to say all in a word, we shall never do any work pious and acceptable to God (as long as we remain in this wicked world) if we think we must desist from it, because we fear to be Shot at and Wounded by the Tongues or Pens of some lunaticke Railers.

Fourthly and lastly, If there be yet any, who notwithstanding what hath been said, doe not think this fear of scandall to be causelesse, and needlesse, let them freely exercise that Charity, the zeal of which they so boast of not as hitherto

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they

they have done, in making Calumnies, and Preaching Reproaches by which they have endeavoured to wound and Violate the good name of those who thus Worship God; but let them spend their time in Admonition and Instructions, teaching the people that we Worship God himself and not (as they unjustly deemed) the *Altar*, nor God with the *Altar*, or *through*, or *beyond*, or *above*, or *beneath*, but only *towards* and *before* the *Altar*. And let them add if they please, that the people should take heed, least thus Worshipping God, they Attribute either purposely or unawares any part or portion of Divine Adoration to the *Altar* it selfe, but performe it wholly and perfectly to God alone, piously believing, that every one in that bowing, or casting themselves on the Ground do doe it with this intention and purpose, thereby humbly to VVorship and Reverence God himself towards the *Altar*.

The second Argument may be this. *That Worship which is lawfull and pious if performed in the house of God, will enjoy the same priviledges, if done towards the Altar. But Adoration (the matter in hand) is lawfully and piously performed in the house of God, and therefore towards the Altar likewise.*

The minor I conjecture will scarcely be denied by our nearest Innovators, whose worke and indeavour hath been to make us new Rites, new Worship, and a new *England*. All will grant, even taught if need be by the very *Barbarians* that it is a thing lawfull and pious to Adore
God

God with the bowing of the body in the places set apart for his VVorship. Something must be said for confirmation of the *Major*.

First then, This manner of VVorship performed in the Church, since it is an Act of the Body, must necessarily be done towards some part of the Church, either towards the Head, or Foot, the Roofe or Pavement, the Right or Left VValls.

Secondly, It would be a manifest breach of the Apostles Command, *That all things be done Decently and in Order*; if it should be free for every one to make his Adoration towards what part of the Church he pleases, for then this man would Worship God towards the Clock, that towards the Pulpit, one towards the Font, and another towards the Altar, which would be a thing unbecomming an assembly of Christians, to whom the God of Unity and Concord is President, and to whom Armies of Angels attend and Administer.

The third is, Well and wisely did the Fathers of the Primitive Church (to whom God gave the Spirit of VVisdome and Prudence) who endeavoured as much as in them lay to compose and prevent this difference for all of them, together with the people induced to their examples and precepts, did direct this their Worship to one and the same place, and (as shall be shewed anon) did alwaies Worship God towards the *Altar*.

Lastly, therefore was this Adoration first appointed towards the *Altar*, & so alwaies after performed; because (to omit at present other reasons), the *Altar* is the Best, Chiefest, and Holiest part of all the Church Household-stuffe. So said the Antient Fathers of Old, and therefore often gave it Titles of Honour and Sanctity; what is more frequent among the Greek Fathers, than *ἡ ἁγία θυσιαστήριον, ἡ ἐκ τῆς ἁγίας πίστεως*: - The Sacred Altar, the holy Table? Search the Latine ones, and you find very often these Elogies of it, the *Sacrum San-ctum, S. Sanctum, Reverendum Altare*, the sacred Holy, Holy Holy, Reverend Altar, and the like. Hence is that comparisons were wont to be made between the Christian Altar, and the Holy of Holies, amongst the Jewes, and the preheminance infinitely given to Ours. And hence came the Custome, to fence the Altar with Railes, least any profane person suddenly breaking in, should come nearer to the Altar, then was meet, you know St. *Chrysostome* and others affirme, that Quiers of Angels and Arch-Angels abiding together with the Priests within the Railes of the Altar do Minister and offer to God, as if they likewise did performe divine services with them. What need I mention all? you rather expect the reason of such Sanctity and Excellency; ye are not ignorant, that it is fetched, either altogether, or more especially, from the offering and presence of the body and blood of our Lord on the Altar. So St. *Optatus* in his sixth book, gives this dignity to the Altar, because it is the Seat of the

Body,

Body and Bloud of Christ. So St. Chrysostome in his 20 Homily on 2 Cor. οὐ δὲ τὸ μὲν τῷ θυσιαστήριον τιμᾷ ὅτι δίδεται τῷ χριστῷ σῶμα, *thou, saith he, honour'st this Altar, because there is received the body of Christ.*

'Tis needless to heap up more Arguments for the clearing of this point. 'Tis manifest, that neither so many nor so great Encomiums of Holinesse, were ever by the Antients attributed to the Pulpit or Font, nor can be justly attributed; though now a dayes Sermons are so highly extolled, that they have almost swallow'd up and devoured, both the Liturgy and Sacraments, good works and all holy duties. But no man can be so mad, as to compare the *Pulpit* with the *Altar* in point of Holinesse. For neither is the Sermon there Preached the word of God, nor, this being supposed (though not granted, can the holy Ghost be thought, to be so strictly conjoynd to the word of God, as the Sonne of God to the *Blessed Sacrament*. Nor is it equall that the *Font* should contend with the *Altar* for Excellency and Sanctity, though some (to whom all Antient things, as so, are Nauseous and Offensive) have not long since endeavoured to forme and cherish that opinion. All Children or Men, if they hinder not themselves being wash'd in the holy *Font*, doe from thence obtaine remission of sins, become Sons of God, and are made Heirs of Heaven, (which yet I know will hardly be granted by those who so stoutly stand for the precedence of the *Font*) large priviledges indeed, and such as beget Honour and Sanctity to the Holy

Font

Font from which they flow. But as for the *Altar* farre greater and Diviner priviledges do Ennoble it, for on it is Celebrated that Awful and most Venerable Sacrifice; which our Lord himselfe did institute of Old, for the Commemoration, Representation, Application, and Exhibition, of that most perfect Sacrifice, once made and offered on the *Altar* of the Crosse: on that is prepared the *Sacrament* (shall I say) or *Heavenly Banquet*, in respect of which all the Dainties of the world are but Filth and Trash; where we Eat the Bread of Life it selfe, and Drink the Cup of Eternall Salvation and Blessing; yea indeed the body of our Lord and his pretious blood, *ἡς ἀθανασίας ἰσχυρίον, ἡς κληρονομίας ἀπαβάντιον*, *The help to immortality, and pledge of our inheritance*, as say the Greek Fathers; by whom this mystery is wont to be called *τελευτή* or *Finall* that is the greatest perfection and Consummation of the Christian Religion; hence it is, that the *Altar* was by them alwaies placed, in the Highest, Holiest, and most Visible part of the Church, whereas on the contrary, the *Font* was placed first in the Church-yard without the Dores of the Church (as is plain from the Antient Writers) afterwards neer the Entrance in the Church.

Out of these four thus preceeding propositions, to wit, 1. *From the necessity of performing Adoration in some way,* 2. *From the decency of determining it towards one place,* 3. *From the custome of doing it towards the Altar; of which hereafter;* and 4. *From the Sanctity and Excellency of the Altar, beyond all other things in the Church being known as I hope*
and

and granted. I suppose the truth of the Major proposition is plain and clear, *viz.* that that Adoration which being performed to God in his House, is Esteemed pious and lawfull, is likewise so, if it be done towards the *Altar*, for that it ought to be directed towards some part; that it ought to be directed towards one part, that it hath been used to be directed towards the *Altar*; that it's meet it should be directed towards the best part, we have shewed; It is therefore directed towards the best part, and so lawfully and piously according to the rules of reason and piety is performed towards the *Altar*. I will conclude the Argument according to the sentence of St. *Hierome* concerning the Lords day, saith he; *give us some greater then the Resurrection of Christ, and then change the Lords day*, so say I of Adoration towards the *Altar*, shew me something in the House of God more Holy then the *Alter* and change the Custome.

The third Argument is thus. *The Worshipping of God towards the East is lawfull*

ful and holy ; and therefore likewise Worshipping towards the Altar is so. The Antecedent of this Enthymeme, requires no other prooffe, then an inartificial Argument as they call, deduced from the common practise of the Catholick Church, and it's perpetual custome, and he who shall be so bold as make opposition against it St. *Augustine* adjudges guilty of no other crime then most insolent madnesse. But that it hath been alwayes the custome of the Primitive Church, and so a lawfull and pious worship that men turning towards the East should bow to God, is plenarily testified by the Writings and Monuments of the holy Fathers, out of which if I should cite any testimonies, I should not onely be tedious to you, but also seem to suppose you ignorant in a thing so manifest. Lest therefore I should touch on either rock omitting the repetition of words, I will only briefly tell you the places, from whence the Holy Fathers did begin this practise, deducing it from the Apostles themselves. So

So in the first place affirms Saint *Justin Martyr* question 118. *Tertullian* in *Apolog* c. 16. & *adversus Valent.* c. 3. *Orig. Homil.* 51. in *numeros*, *St. Gregory Nyssen*, lib. de *Orat. Dom.* *Orat.* 5. *St. Athanas.* *quaest.* ad *Antiochum* 37. *St. Clemens Alexandrinus* *strom.* lib. 7. *St. Basil*, lib. De *Spiritu sancto*, c. 27. *St. Epiphanius*, lib. 1. *adversus haereses* 19. *St. August.* lib. 2. de *sermone Domini in monte*. I might easily adde the Testimonies of the other Fathers; but there is no need of further proof for so indubitable a Custome, whose Original Causes, and Foundations, I will dive no further into, since it is abundantly done by *Joan. Damascenus* in his *Book of the Orthodox Faith*, cap. 13. And after him by *Thomas Aquinas* and the *Schoolmen*. And after them all by *Durantus Pamelius* with many others who have written of the *Monuments of the Antiquities of the Liturgies* and *Ecclesiastical Rites*. The consequence of the *Enthymeme* is proved first from this, that in old time the greater *Altars* were alwayes erected and placed in the *East* part of the *Church*, and therefore they who worshiped God towards the *East*, did at the same time worship him towards the *Altar*. But that the *Altars* were *Primitively* placed in that part of the *House of God* which is to the *East*, may well gathered from the now forementioned Fathers, also from *Clemens Romanus* or some others in the *second Book of the Apostolical constitutions*, chap. 61. who saith, that the *holy Chappels* ought to be made towards the *East*. To whom assent *Tertullian* in his forementioned book against *Valentinus*, which manner of scituation likewise have all the *Temples* and

Chappels through the *Eastern World* ; from which notwithstanding some *Chappels* or *Oratories* doe sometime deviate. Either because the *Palaces of Princes and Prelates*, do not permit their *Chappels* to be built after the due form, either for streightnesse or *Decorum* ; or because some now a dayes do seem to have built I know not what *Religious places* on set purpose towards the *East* or *North* as marks of Novelty, lest they should seem to follow the Foot-steps of the *Primitive Church*. *Nicephorus* and *Socrates* indeed make mention of the two *Altars* placed in the *West* end of the *Church*, but they likewise timely admonish, that they were then accounted as very strange, being directly contrary to the custome of the *Church*. If any now shall search for the causes of this Custome, which was thus received through the whole *Christian world* ; I affirm, that the same reasons may confirm the site and placing the *Altars* in the *East* part of the *Church*, which perswade adoration to be made towards the *East*, for which I remember the *Fathers* alledge five or six reasons, which being as I conceive unknown to none or but a few of you, I shall omit as needless. But we must passe in silence, that in those *Chappels* or *Churches* (which yet were very few) where we read the *Altars* were placed in the *West* parts of the *Church*, adorations and bowing were accustomed to be made towards the *Altars*, as is manifest out of the *Rubricks* of all the *Greek Liturgies*, which are ascribed to *Saint Basil*, *Saint Chrysostome* and others of the *Fathers*. For they command

ὡς πορεύονται πρὸς τὸν ἑσπέριον τὸν ἁγίον
 τὸν κύριον ;

πῖς; That worship be made towards the Altar or holy Table, in what part soever it be placed, which therefore I mention the more willingly, lest those who have not their *Chappels* or *Altars* towards the East, should think themselves therefore disobliged from this worship, as if from the contrary or various site of the ancient Churches; the argument will hold good for variety of gestures and manners.

In the second place, the Consequence of the *Enthymem* is confirmed from the *Analogy* after this manner. If the first *Christians* of all, the eldest sons of the *Catholic Church*, did not onely without crime or danger of scandal, but also with praise and piety introduce into the Church that worship of adoring God towards the East; and commended it diligently as delivered by the *Apostles themselves*, especially at that, when all the *Jews* did worship God towards the West, and only the *Heathens & Gentiles* did adore their Deities towards the East; then without doubt the same *Christians*, by the same or stronger reasons, might lawfully and piously institute, that Rite of worshipping God towards the Altar, which custom as well the *Jews* in the worship of the true, as the *Gentiles* in the service of their false gods, did alwayes and every where make use of. That all the *Gentiles*, both *Greeks* and *Barbarians* instructed only with the imperfect light of Nature, in the worship of their Gods or Idols, did bow their bodies to the ground towards their *Altars*, all *Historians* do testify, more especially the Poets, and amongst those chiefly *Virgil* and *Ovid*. That the *Jews* likewise admonished by the *Oracles of their Prophets and*
E 2 *Priests,*

Priests, were accustomed to worship the true and living God, with their bodies prostrate on the ground, and their head bowed down to the pavement of the Temple, before the holy Altar, is plain from Testimonies of Holy Scripture; out of 1 Kings c. 8. v. 22. and 2 Kings 18. 22. where the most pious King Hezekia saith, *Before this Altar bow your selves.* out of 2 Chron. 7. 3. and again 2 Chron. 32. 12. *Before one Altar shall ye worship.*

To say more in this kind were superfluous; when you all know it was a constant custome amongst the *Jews*, in the Temple, to worship God towards the Altar and without the Temple towards the Temple, as is plain from the speech which *Solomon* made at the dedication of the Temple; and the practise of *Daniel* in *Babylon*, who when he prayed, alwayes opened his window towards *Judea*: from hence therefore any one not wilfully blind, may easily perceive, that the Primitive Christians, accounting as well the manners & institutes of the *Gentiles*, as the rites & worship of the *Jews* in celebrating *Divine Services*, might upon stronger arguments and examples decree, that adoration ought to be made as well towards the Altar, as toward the East: and that they did institute the latter of these, or rather received it from the Apostles and used it, is manifest from the undeniable authority of all those I even now mention'd: from wch also is plainly gathered, that they might very fitly institute the first; and that they did institute, will I hope sufficiently appear from the third and fourth arguments: but that is justly to be accounted first in weight
and

and force, though last in order and number.

What was the custom of old amongst the holy Fathers in the primitive Church, what they faithfully delivered to their posterity, what hath indured through all Scenes of ages unto our times; that without doubt is lawfully and piously performed in Divine worship. But such is the Bowing towards the Altar, Ergo. The major, no man will deny but he who hath first contemned the Rites and Customes of the Church, and therefore by the judgement of Saint Augustin deserves to be accounted insolent mad-man the minor will be confirmed by the testimony of the ancients, which I shall now produce: give me leave I pray you for brevity and plainness, to cite the Latine translation for the Greek Writers. Saint Gregory, Nyssen in the prayes of his sister Gorgonia, Orat. 2. in some books 25th, doth especially prayse that religious Lady, because being once taken with a disease, She to the Physician of all mortals, and with Faith fell down before the Altar, worshiping him who was honoured upon it; after she moved her head to the Altar, and so beseeching God, did presently obtain health and vigor. That Alexander the Bishop of Constantinople did the same; Doth Zozimus declare in the second Book of his Ecclesiastical History, c. 28. That holy Prelate, preparing himself to pray, first falls down at the foot of the Altar, and there lying prostrate, earnestly beseeches God to destroy the rage and indeavours of the Arrians, and the very next day Arrius himself, before guilty of Blasphemy, and then also of perjury, in health and strength, whilest he eases nature, voids his entrails. So likewise affirms Socrates in his first book

book, chapter 25. *Alexander* coming to the Altar, falls down on his face to the ground before the holy Table, beseeching God with tears, &c. The same relation do *Epiphanius*, *Cassiodorus*, *Nicephorus*, and many others make. I mention these Examples rather than others, because they testify that God did with miraculous benefits, render illustrious and to be imitated by all pious men, the piety and reverence of those who did worship him towards the Altar. Saint *Gregory Nyssen*, on his *Oration of Christs Baptisme*, hath the following Expressions. This holy Altar to which we assist, is naturally a common stone, but because it is consecrated and dedicated to the worship of Son, and hath received a blessing; It is an holy Table, an undefiled Altar; No more to be touched by all, but by the Priests alone, and those that worship. Saint *Chrysostome* in his twentieth Homilie, to the 2 Corinth. Thou honourest this Altar, because it receives the body of Christ. John *Damascen* in his fourth book of the Orthodox faith, and before him Saint *Justin Martyr* and others have given many reasons of this adoration. Although, say they, we stand upon the Lords-Dayes, and from Easter to Whitsontide (which now by neglect is abolished) that we might protest our Faith in Christ risen from the dead; that we might also shew our confidence of obtaining eternal life by the merits and resurrection of Christ, yet we fall down sometimes and prostrate our selves on the earth, to confesse with Father Abraham, that we are but dust and ashes, men as it were already dead, and slipt into the earth on which we stand, unworthy to stand upright in Gods House before his lawfull Majesty, and for our sins

(if

(if God were not infinitely merciful) to be cast immediately into hell fire : and therefore Saint Chrysostome, Saint Basil and other Fathers do inform us, that both Priests and Deacons, whilest they performed sacred Duties, and made these adorations and bowings towards the Altar, were accustomed very often as it were silently, to repeat Κύριε ἐλέησον, Lord have mercy, &c. and in greater adorations, when they fell prostrate on the ground, that of the humble publican, Κύριε ἰσθῆτι μοι τῷ ἁμαρτωλῷ, Lord be merciful (or favourable) to me a sinner.

And hence it is that the modern Greeks do in these daies call those adorations which the antients named προσκυνήματα *venerations*, μετανοίας *repentings*, either because such gestures were especially and most frequently used by penitents, or because for the most part in their so worshipping God they used the words of penitent persons, Lord take pity, or Lord be merciful to me a sinner ; and that they multiplied those short prayers, or others, according to the number of their bowings, is manifest out of Theodor. who relating the history of Saint Simeon Styles, that miracle of Christian piety and patience after our Lord and Saviour, affirms, that some Spectators from afar off beholding the bowing of the holy man, did also by their number, count the prayers which he constantly poured forth to be two hundred forty and foure. Oh rare piety conjoynd with reverence and humility ; which if the forward Criticks of our dayes had beheld, they would without delay have accused of superstition, Idolatry, and madness.

Nor do the *Latine* Fathers much differ from the
Greeks

Greeks in this matter. *Tertullian of Penitents*, saith, that they were wont, to joyn themselves to the *Presbyters* and Kneele down before the *Altars* of God. I know that *Renanius Pamelinus* and others do read instead of *Aris Dei* the *Altars* of God, *Charis Dei* the Dear Ones of God; but then I suppose the Father, according to the *Africans* manner of speaking, as *Saint Cyprian*, *Saint Austin*, &c. Would have said *Charis Deo* Dear to God, and not *Charis Dei*.

But *Pamelinus* Objects, That it was not lawful for penitents to enter into the Church, much less to approach and fall down before the Altar of God.

I answer, That Penitents at the first beginning of their Repentance, were excluded from the Church and Assembly of the Faithfull, but not so, when they had performed their Repentance to the prescribed dayes, when they came to the Priests to obtain absolution, then might they likewise Kneel before the Altars. But we have occasion to contend about a Text Dubious and Obscure, especially, when *Tertullian* asserts almost the same thing in many places. In his bookes of the *Lords prayer*. Bowing with modesty and humility, we do the better Commend our prayers to God. Second Book to his Wife. Faithfull Wives doe pray, rowle, and likewise fast together in the Church of God. That Rowling together of Faithfull Wives in the Church of God, was nothing else but bowing, or rather prostrating themselves before the Altar, as is manifest

manifest from the usual custome. Saint Hierome in his 48. Epistle to Sabinianus, the Deacon who had solicited a Virgin to Whoredome. Thou, saith he, upon the Dore of the Lords Crib, now the Altar, didst stick up Love Letters, which afterwards the poore creature coming to worship with bended knees might find and read.

I believe nothing can be said more plainly, for that manner of worshipping God at the very Railes of the Altar. Ruffinus in his second Book, Chapter 16. saith that Saint Ambrose, when he sought the Defence of God for himself and the Church against the Furies of Justina, Did fly an humble supplicant to the Altar, yea, fell down on the ground, and lying before the Altar implored the Divine help with his Prayers.

Salvian In his seventh Book of Providence, saith, concerning the Christians of his time, We run to the Lords House. We cast our bodies on the ground, and with Tears mixt with Joy, we make our Supplications.

Some perhaps will be ready to answer, that the testimonies produced, might so be understood of that adoration which is a gesture of the body, as I may so call it, constant and permanent, and so designing either kneeling or prostration: but not of this sudden and momentary worship, which either entering, ministring or going out of the house of God, we are wont to perform, by bowing our bodies a little, not prostrating them; nor, to speak properly, with bended knees. But, in the first place, this being supposed but not granted, doth

it not consequently follow, that the Antient Fathers did piously and lawfully worship God towards the *Altar*, that is, either falling down on their knees, or on the ground, then is likewise lawful for us to worship God towards the Altar, that is, to bow with our head or bodies. If they did piously lye down in the house of the Lord before the Holy table, shall we be thought impious because we reverence God before the same? If they did worship on their faces with their bodies laid on the ground, as so many stones, and fastned to the pavement, which is the highest degree of *Adoration*, shall it not be lawful for us when we come before the same Majestie, to bend our bodies a little, which is but the lowest degree of *worship*? Truly if we must needs be found fault withal in this matter we have more cause to be accused because we fall not down and prostrate our selves, then because we worship with bowing of the bodie; since it must be accounted a fault and dishonour to us, that we do not fully imitate the reverence of the Antients: but something praiseworthy is it, that we endeavour in part at least to compose our selves to their piety and devotion; but there needs no consequent in a thing so apparent. For though I passe over that these *Adorations* of which we treat, are fully and manifestly intended, by the testimonies we have cited, the very rubricks and rules, which we read in the bookes of Liturgies do sufficiently explain the sence and mind of the Antient Fathers: and do tell us that they at their prayers, did not only kneel before the *Altar*, or prostrate their bodies on the ground; but did likewise incline or bow their heads

heads and bodies forward, which is properly to adore or worship. In that Liturgie, which is called Saint *Chrysostomes*, the Priest and the *Deacon* do command in the performance of Divine Service, *προσκυῖματα ποιῆν ἐμπροσθεν τῆς ἁγίας τραπέζης*, That *bowings* be made before the Holy Table, to the number of fourty at least. That they are likewise commanded in every ancient Liturgie though not to such a number, is so known that it requires no Certiciate. But let no man object that they are not at all mentioned in our Liturgie, for they conceived it superfluous to command that rite which in those dayes was so usual and known to all. The same may be affirmed concerning the *Organs*, the *Hymnes* and *Psalmes*, the breaking of the Bread, and pouring out the *Vine* in the holy Sacrament, whilest we attentively pronounce the very words of its Institution and Consecration, and many other things, which are all of them carefully and piously performed, and by the explicite command of the Church, from the onely Force and Virtue of Catholick custome, which alwayes denotes the implicate Precept.

That this custome of worshiping God towards the *Altar*, which had its rise from the very beginnings of the Church, doth continue to the present Time in our Liturgy, the Liturgical Rites doe Testifie, and sacred Formes to be observed in the solemne Coronation of our Kings, and hitherto alwayes Observed; in which the *King* himself once and again, and the *Archbishop* of *Canterbury* very often, is commanded, *Humbly*

and *submissively* to worship and bow before the Altar.

The same may be seen by the *Illustrious Knights of the Order of Saint George*, who worship God before the Altar, bowing their bodies twenty times or more, whilst those sacred Solemnities are magnificently performed; For so doe the Ancient Statutes command, whose Observation they sincerely promise, That *Adoration be made humbly, according to the manner of Ecclesiastical Persons.*

The same is Testified by all the Cathedral and Collegiate Churches I have seen, in which some Canons greater and lesser, doe worship God, bowing themselves after that manner.

If any desire further satisfaction in this Case, I remit him;

First, to all the Liturgies both *Greek and Latine.*

Secondly, to other Rites, which without that of which we speak were never performed; to wit, *Kissing the Altar, joyning ones hand and head to it, and flying to the Altar as to a Sanctuary*, in all which at their approaching to the Altar, thus bowing themselves, they worshiped him to whom it was Consecrated.

Thirdly, to the Decrees of the ancient *Prelats and Bishops.*

Fourthly, to the Constitutions of many Councils, as well General as National.

Fifthly, to the Statutes of Churches and Colleges, even amongst us, in these words. *Omnes chorum*

chorum ingredientes incurvent sese versus Altare.
 Let all entering into the Quire bow themselves towards the *Altar*.

Sixthly and lastly, to the perpetual Practice and Customé of the Holy Catholick Church of Christ throughout the whole world.

If any will yet pertinaciously Contradict all these (which I cannot now more largely explain) yet I admonish him at least to imitate, the Church Blessed and Triumphant in Heaven, which we all pant after; There the Soules under the *Altar*, Cry with a loud Voyce, there much Innocence with the Prayers of the Saints is offered on a Golden *Altar*, There the Angel measures the Temple and the *Altar*, and those which worship in it: There Lastly, (and all these from Saint *John the Divine*) *See the four and twenty Elders fall down and worship him who liveth for ever and ever.*

“ Thy Will be done one Earth, as it is in
 “ Heaven, O Lord, that to those Holy El-
 “ ders, We the younger sort of thy Church at
 “ length being gathered, may with them for e-
 “ ver worship God the Father, God the Son,
 “ and God the Holy Ghost, falling down, bow-
 “ ing and prostrating our selves. God grant it
 “ through Jesus Christ our Lord and Saviour,
 “ To whom with the Father and Holy Ghost,
 “ be all Honour, Prayse, Glory, Thanksgiving
 “ now and for evermore, *Amen.*

The

The most great and good God bleſſe us,
 and *His Holy Catholick Church*, the
 most Potent King CHARLES,
 the most serene Queen MARY,
 the most Illustrious Prince JAMES,
 Duke of *Torke*, and the rest of the
Royall Progeny, the *Clergy*, *Nobility*,
Gentry, *University* and *People* in ge-
 nerall, Through *Iesus Christ* our
 Lord, *Amen.*



Glory be to God.

FINIS.

Errata,

Page 10. line 8. *some* means read the same means. p. 23. l. 18. some read something. p. 24. l. 5. for they call, r. they call it. p. 25. l. 25. for may well r. may well be. p. 26. l. 8. for East, r. South. p. 26. l. 24. for must pass, r. must not pass. p. 29. l. 14. for the Latin, r. an English. p. 30. l. 14. for of Son, r. of God. p. 30. l. 23. for Easter, r. Good-friday. p. 32. l. 21. r. text not dubious

